

AUXILIARY GUIDE NUMBER FOR NOVEMBER

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

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*"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."* DOCTRINE AND COVENANTS 130 : 20, 21.

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## UNIVERSAL APPLICATION OF LAW\*

ELDER FREDERICK J. PACK

IT IS AGREED among all theists that God is omnipotent, that He rules supreme throughout the universe. It is also agreed that the laws of nature and of God are invariable.

There is no escape from law, except a temporary escape. The mind of man is the greatest thing that God has ever created. It is superior to the laws of nature, in so far as the mind of man understands these laws. I mean, in substance, this, that you and I are gradually learning how to govern the laws of the universe. Instead of walking from place to place we ride in one kind of conveyance or another, or even through the air. So far as science has been able to discover, there are no limitations to which the mind of man cannot eventually run, and no limitations to which the power of the human mind cannot reach, provided we will keep ourselves in conformity with law.

Our only safety lies in obedience to law and the control of law. He who expects to succeed in violation of law, is hampered at every turn.

The Church of Jesus Christ of Latter-day Saints, to which I proudly belong, is based upon conformity to law. We do not claim that we are superior to other people. We merely insist that for some reason or other God has placed in our keeping, and yours, when you accept it, a series of divine truths that were not discoverable by the intellect of man.

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\*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, August 25th, 1929.

Joseph Smith, the "Mormon" prophet of a century ago, proclaimed with fearlessness and with certainty that God the Father and His Son, Jesus Christ, came to him and instructed him concerning the necessity of obedience to law. The membership of the "Mormon" Church are engaged in an effort to carry these truths to the people of the world. I repeat, not because we feel that we are in any degree better than other people, but merely because the responsibility has been placed upon our shoulders.

The Lord has said, for example, that in order to go forward into the eternities of the future, men must first of all believe on His name; they must repent of their sins; they must be baptized by immersion for the remission of sin. And may I repeat here, what is known by all of you, that in all scientific investigations everything must be done in a very definite way, and it is not the function of man to say in which way a thing shall be done.

In the chemical laboratory, for example, we are under the necessity, if we desire results, of performing our experiments in a very precise manner.

#### REQUIREMENTS OF UNIVERSAL LAW

God has said that baptism must be performed by one having authority, through the immersion of the body in water, for the remission of sins. "Mormonism" purports to be true, since it has been revealed by our Heavenly Father. If you should ask me to give reasons for all the things that God has required of His people, I would be unable to do so. Just as I am unable, when you come into my laboratory and ask me why nature does certain things in a given way, I merely say, as a scientist, that I do not know why, except that I have discovered that such is the case. Why for example, when ice melts, is there a certain amount of heat withdrawn from the substances associated with it; and why, when water freezes, is a certain amount of heat added to adjacent substances? I do not know; neither do you know; but we know that such is the case, none the less.

Last summer I was driving through one of the streets of this city. I saw a child about two years of age sitting in a gutter half filled with somewhat rapidly flowing water. The child was scantily clad. It was pounding its little hands into the water with great glee and merriment. As I drove to a point directly opposite where the child sat, the mother came from the house, hurriedly rushed to the side of the child, gathered him in her arms and almost frantically said: "Haven't I told you that you mustn't do this?"

The child rebelled, as was plainly shown by his screams and the swinging of his arms and legs. There can be no doubt that the child thought unkindly of his parent. The day was hot. He was enjoying himself. Why should his mother require something at

his hands which she ought not to do, in his judgment? But friends, only twenty feet below where the child sat was an open gutter, leading under the street pavements. Even as I reached the place where the child sat, his little body was slowly moving toward that yawning opening. It is not within the province of children to have the wisdom of the parent, and it is not within the province of men to possess the wisdom of God.

In all soberness, the "Mormon" Elders declare that God has come to us in these latter days and has told us of some of the things that must be done. Must, in the sense that there is no escape if we wish to go into the aeons of eternity.

Is it not true, in our own experiences that we are under the necessity of transferring information to others, that they also may succeed? If such is not the case then my life has been largely wasted, for since I was a boy of seventeen I have been engaged almost continually in teaching. My life has been devoted to the helping of others less experienced than myself.

We do not leave our children to learn for themselves the things that we have learned. Wherever we can we lend a hand to them—we do it willingly.

#### TO HELP OTHERS IS ONLY HUMAN

A short time ago I took a group of forty students into one of our deep mining properties. As we descended into the blackened depths we found ourselves upon ladders which in many places are insecure, broken rungs, and what not.

And even to-day I can hear the students calling to one another, "Look out! Here is a broken round!" It is only human that we should help one another. If God is our Father, then why should He not help us? Why should we not be willing to listen? In the light of modern revelation the commandments of God are not dogmatic decisions of the brain of Deity. They were not uttered at some idle moment, when God decided what He would compel His children to do. Rather, they are the result of His knowledge of what we must do in order that we may become more and more like unto Him.

It is to the glory of God and greatly to the satisfaction of man that no matter how far we may follow off the path—even though our sins may be as scarlet—we can return. Necessarily we have lost time; we have lost energy; we have lost the chance of a rapid progress and an early reward.

I proclaim to you, my friends, with the sincerity of my heart, that God has revealed unto me that Joseph Smith was one of His true prophets. Every fibre of my being, after prayerful consideration, such as a scientist would give—rings with the truthfulness of that message. It is not a message of condemnation for

the world. Quite to the contrary, it is a message of love; it is a message of anxiety; it is a message of eagerness on the part of a fond parent that His children should receive the rewards of the future and of the present.

To you who are strangers within our gates we merely say this: You are perfectly welcome to our city and to our great state. We like to have you among us. We enjoy seeing you. We trust that you are having a delightful time. We pray God to go with you. We ask you to consider seriously, with us, the necessity of constant, continuous obedience to the laws of God. In the name of Jesus Christ, the Master, Amen.

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## RELIEF SOCIETY

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### BOOK OF MORMON STUDIES

For the first lesson in November

THE OPENING CHAPTERS in the Book of Moroni are short, but they are full of valuable information pertaining to the proper methods of administering the ordinances of the Gospel. Read Moroni, chapters 1 to 6, inclusive, for this lesson.

Witness a picture rare to behold!—Moroni, almost the last faithful man of his race, being hunted by a roving band of savages, knowing that detection almost surely meant death, having no place to go, and no mortal with whom to take counsel. The records of his fathers, the first of which had been brought from Jerusalem more than a thousand years before, and which had accumulated greatly, as it may be supposed, were his charge and chief concern. He spent the last days of uncertain life, as his own words tell us, writing, abridging. He recorded most of the ordinances of the Church in his day; then he added a few inspired words of his own as it pleased him. Such faithfulness, diligence and industry under such conditions and in the face of death, hold out to all men an example well worthy to pattern after.

#### QUESTIONS

1. Tell the pathetic story of Moroni's last days, as he gives it in his own words in the first chapter of Moroni.
2. Which was more acceptable to Moroni, death in faithfulness, or life, having denied the Christ? Which do you feel would be more acceptable to you, if you were brought to the test?
3. How was the Holy Ghost bestowed in the days of Moroni? Compare with the procedure now.
4. How was the Sacrament administered in that day? Compare it with the procedure of the present time.
5. How was baptism performed then? Compare it with the procedure now.
6. How does it strengthen your faith, and what does it indicate to you,

to know that these fundamental ordinances of the Gospel have not varied in these many centuries?

7. What is the greatest lesson to you to be gained from chapters 1 to 6 of Moroni?

R. L. E.

## WORD OF WISDOM LESSONS (No. 11)

For the third lesson in November

### FOODS THAT TEAR DOWN THE BODY

JUST as there are some foods which deceive the user, making him think that he is being fully nourished when he is not, there are others which do not nourish the body at all, but which on the contrary act as decided poisons. The process is so slow, however, that one is not conscious of the evil effects until a pernicious habit has been established and one's health is undermined.

*Anti-foods:* These substances used by man as food and drink are actual poisons and act as such, as has been proved by countless laboratory experiments, and by the results of daily life. Tea, coffee, chocolate, cocoa, cocoa-cola, tobacco and all kinds of alcoholic beverages contain drugs, which, if given in concentrated doses would cause serious injury or death. When given in smaller doses, the effect is not so noticeable, but it is none the less operative. Because of their action they may truly be termed "anti-foods."

The Word of Wisdom refers to hot drinks as not being good for the body. In the Prophet's day the term "hot drink" was defined as referring to tea, coffee, or any drink containing a drug which acts upon the heart or nerves, causing increased heart action and a feeling of warmth. This view has been sustained by all the Church leaders since the "Word" was first given to modern Israel. In colder climates, a drink warm in temperature is very desirable, but it must be one that builds the body instead of injuring it. A later lesson will be given on "Some Word of Wisdom Drinks."

*"Little Foxes Spoil the Vines":* In the matters of health it apparently takes a long time to learn the simple truth that it is the "little foxes that spoil the vines." It is only natural, however, that in the early study of disease we should have given attention to the more glaring problems, and probably that in our zeal we should have, temporarily, lost sight of the real importance of the seemingly insignificant details.

Cases almost without number could be recounted in which the use of tea, coffee or tobacco is regarded as wholly innocuous on the ground that no immediate ill-effects are apparent. The same type of reasoning would compel us to assume that dust thrown into the bearings of a delicate watch would do no harm until the timepiece slowed down and otherwise manifested signs of impairment. As a matter of fact, major disturbances seldom appear until after serious damage has already been done, and even then perhaps not until after the possibility of repair has been passed.

*Evils of Tea and Coffee:* The impression must not be gained that the use of tea, coffee and chocolate causes nothing more than slight impairments. On the contrary these substances not infrequently make very serious inroads into the general health of the one affected; and yet at the same time, the precise cause of the trouble may not be immediately recognized. A case in point is the almost universal presence of constipation accompanying the use of tea; and sluggishness of the bowels gives rise to a multitude of ailments. The effect of tea and coffee on the nervous system, particularly on the kidneys, is equally disastrous.

*Poisons in Tea and Coffee:* Chemical analyses have revealed the presence in both tea and coffee of a large number of compounds detrimental to the human body. Of these substances caffeine and tannic acid are highly injurious. Caffeine is a drug equally as poisonous as nicotine, found in tobacco. Tannic acid is the constituent of oak bark that hardens hides to leather in the process of tanning.

Caffeine is present in tea to the extent of about  $2\frac{1}{2}$  per cent. to 3 per cent., and in coffee to the extent of about  $1\frac{1}{3}$  per cent. Practically 12 per cent. of tannin occurs in tea and a much smaller amount in coffee.

In preparing the beverages, nearly all of the caffeine is dissolved, while probably half of the tannic acid remains in the tea leaves or coffee grounds. As commonly made, one cup of tea or coffee contains practically three grains of caffeine. In addition, the tea beverage contains about nine grains of tannic acid.

A single dose of twenty or thirty grains of caffeine is said to prove fatal to a healthy adult. At this rate one pound of tea contains enough caffeine to kill seven to twelve individuals. Ten cups of tea or coffee, if taken at a single time, would prove exceedingly dangerous, if not fatal.

*Effects of Caffeine:* In small quantities caffeine produces a marked stimulation in the central nervous system, and more particularly in that part giving rise to mental activity. The individual becomes vivacious; thoughts come more readily and words flow more freely. Depth of thought, however, is seldom increased, but, on the contrary, retarded. This effect is soon followed by an exhausting depression and the nerves cry out for another "dose", and in this manner the habit becomes established. The human will of the individual becomes inert and the slave of the tempting cup! Hence the term, "habit-forming drinks."

The continued use of tea and coffee is almost invariably followed by nervousness. This is principally due to the prodding action of the drug upon the nervous system.

Aside from its effect upon the nervous system, caffeine exerts a vicious influence upon the kidneys. The chief function of these important organs is the elimination of waste products—urine and its associated compounds. Uric acid is one of the most important constituents of urine. Inability of the kidneys to eliminate all the uric acid is responsible for a long line of serious, if not fatal diseases. The end-product of caffeine is a substance closely related to uric acid.

The caffeine present in four cups of tea or coffee is equal in amount to the total quantity of uric acid excreted by a normal individual in twenty-four hours. In other words, four cups of these beverages double the normal work of the kidneys daily. It can be no wonder, therefore,

that tea and coffee users are almost invariably affected by kidney trouble.

*Chocolate and Cocoa:* The public has never looked upon chocolate and cocoa as serious offenders of health. Yet they both contain the alkaloid *theobromine*, a drug closely related to caffeine, present in tea and coffee. Theobromine, however, does not produce nervousness or constipation. On the other hand it acts more violently upon the kidneys than does caffeine. Under its influence these organs are constantly irritated and overworked.

*Other Dangerous Drinks:* Many drinks under various names, well-advertised, contain stimulants. Coca-cola is one such. The ingredients of such beverages should be known before used. Of this matter Dr. Harvey W. Wiley says: "When caffeine is separated from tea and coffee, and used as a separate drug, it exerts a very much more specific action upon the system than when in natural combination." Dr. William J. Schieffelin, president of the National Wholesale Druggists' Association, says practically the same thing in the following excerpt: "When you take caffeine in tea and coffee you take it accompanied by caffe-tannic acid, which goes with the infusion. After you have had two or three cups your stomach does not crave any more. If you extract the caffeine and mix it with syrup and flavour it, you can drink six or eight glasses of it, and there is no warning from your stomach, and you become a nervous wreck." This is the danger of the drinks that have caffeine added to them.

No person can hope to attain his full ambition if he permits himself to use beverages that attack the most vital organs of his body.\*

*No Vitamin in Tea.* Certain tea enthusiasts, here and in America, have made the claim that tea is good for the body on the ground that it contains vitamin C, the vitamin which prevents scurvy. In refutation of this claim we print an extract taken from the *Deseret News* of August 13th, 1929, which is self-explanatory:

By reason of the emphasis recently put upon the importance of vitamins in our food, a great many purveyors of this or that article of diet have been tempted to make claims that cannot be substantiated by laboratory tests. It is now found that this was the case with green tea; in spite of what its friends were accepting as its apparent reasonableness, there is nothing to it. The Bureau of Home Economics of the United States Agricultural Department has recently conducted a three months feeding experiment with guinea pigs, using green tea as a side line, with decidedly negative results. The tea imbibing creatures did not do at all well. The presence of the highly-prized vitamin C in sufficient quantity to make the tea useful in the human food scheme was thoroughly disproved.

(Continued on page 665)

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\*These extracts and some of the questions have been taken from the M. I. A. Manual, *The Gospel and Health*.

THURSDAY, OCTOBER 17, 1929

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EDITORIAL

SACRED HOUSEKEEPING

THE MEETING PLACES of the Latter-day Saints, for Sunday or week-day worship, are dedicated to sacred purposes. The Spirit of the Lord is invited to be present in them and to direct all that may there be said or done. Over their doors might well be written, as in the temple of old: "Holiness to the Lord."

The surroundings and physical conditions of our meeting places should be in full harmony with the sacred, spiritual purposes of our gatherings. The Holy Spirit dwells only in clean tabernacles; and is always offended by uncleanness.

The approach to the meeting place should be swept; the floors scrubbed; seats dusted and arranged properly; table-cloths kept washed and ironed; books kept bound and distributed and collected in season; a few uplifting pictures should be hung, straight, upon the walls, and some flowers placed on the stand. A feeling of purity should pervade the place. The hall may be old and humble; but if kept clean, it has the same value before the Lord as one new and luxurious. An old suit, well patched and clean, has full right to mingle in the best of society. And no landlord objects to a tenant's efforts to keep the rented rooms clean and attractive.

Hezekiah, King of Judah, found when he ascended the throne of David that the holy temple in Jerusalem had not been kept clean. So

He brought in the priests and the Levites, and gathered them together into the east street, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

The king had no peace until the temple had been thoroughly cleansed. "The thing was done suddenly." Then, the temple having been cleansed,

All the congregation of Judah . . . rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

The sacred ordinances of our meetings should likewise be surrounded with physical cleanliness. The Lord has said in latter-day revelation: "Be ye clean that bear the vessels of the

Lord." Notably is this true with respect to the Sacrament which is administered every Sabbath. The Sacrament table and the vessels used should be covered with white, spotlessly clean cloths. The plates and cups should be immaculately clean. A small bowl of water and an unused napkin should be provided for the cleansing and drying of the fingers of those who officiate, before the bread is broken. Hands must be clean as well as hearts.

In the ordinance of Baptism the officiating Elder and the candidates should be dressed in white. If a baptismal font is used, the surrounding furniture should be arranged in an orderly manner. The spectators in their assigned places should remain silent. If the ocean or a river or a lake is used, a clean, attractive spot should be chosen, and orderly quiet prevail during the proceedings.

Such sacred housekeeping, necessary in bringing the desired presence of the Holy Spirit into our meetings, should be participated in by the various organizations of the Branch. The Branch Presidency might well ask the Relief Society to keep the Sacramental dishes clean, and to provide fresh table-cloths and napkins. The younger Priesthood could do much of the heavy work connected with the cleaning of the meeting place. To the sisters of the Mutual Improvement Association could be assigned the duty of securing a few flowers for the stand. The sisters, under the leadership of the Relief Society, could help make the meeting place look and feel invitingly cosy and comfortable. All members should take a pride in the clean attractiveness of our places of worship. It should be a happy cooperative labour.

"Let all things be done in cleanliness."—W.

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## RELIEF SOCIETY

(Concluded from page 663)

*Great Britain's Tea Consumption.* Mr. Robert O. Mennell in his book *Tea: An Historical Sketch*, printed in 1926, is authority for the following calculations: In 1926 there were over three hundred and ninety-five million pounds of tea drunk in Great Britain, and the amount is on the increase! That means an annual consumption of nine pounds for every person in the country. One pound of tea brews two hundred or more cups, making a total of one thousand eight hundred cups of tea used per capita each year! According to calculations, tea contains three per cent. caffeine and over twelve per cent. of tannic acid and other ethereal oils. And one pound of tea, as we have learned, contains enough caffeine to kill seven to twelve persons—if taken at once.

The Prophet of modern Israel was not a chemist as the world accepts the term—indeed food chemistry as a science was unborn in his day. Yet he gave to the world, nearly one hundred years

ago, the statement that tea and coffee, or any drink which is habit-forming "is not good for the body."

Can any intelligent person in the understanding of these facts fail to heed the Prophet's warning? Are the mothers of Israel and the daughters of Zion fit to elaim the title when they wilfully allow their bodies to be poisoned and their minds darkened by the use of any of these deadly drugs, even though they be disguised in the tempting drinks of daily life?

If we wish health of body and mind we must obey Nature's laws; if we desire God's blessing, we must obey His laws.

#### QUESTIONS

1. What would you say to an individual who justifies himself in the assertion that tea and coffee do not injure him, simply because he cannot immediately detect the injury?

2. What happens to a motor car if it be continually overloaded? In what way does tea and coffee or chocolate and cocoa affect the kidneys?

3. What is the meaning of the term "anti-foods?" Name some.

4. What effect does constant whipping have upon a horse's spirit? Caffeine is a stimulant—an old term for "whip." How must it affect the body? What are the so-called foods which are stimulants?

5. In your experience, do tea and coffee produce nervousness? Why is this so?

6. What is the meaning of the term "hot drinks" as used in the Word of Wisdom?

7. In view of the fact that theobromine acts more powerfully upon the kidneys than caffeine, can we habitually use cocoa and chocolate with safety? What is your opinion of people who use these "anti-foods?"

8. Discuss the injury to the body from the use of coca-cola and other artificial stimulants.

9. Tell what you know about vitamins in tea.

10. According to Mr. Mennell's figures tea, coffee and cocoa are used in Great Britain at the rate of 9 lbs. of tea, 2½ lbs. of cocoa, 1 lb. of coffee for each person per year. If they average two shillings a pound, how much does each person spend a year for so-called foods which tear down and poison his body? The money loss is bad enough, but in what way is it the least of the injury?

11. Will you not vow to guard your health and that of your posterity, by quitting once and for all this vast army of self-poisoners? Help find some good "substitute drinks" and send in to this office your experience, that others may profit thereby.

L. D. W.

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#### BRITISH SONG WRITERS OF ZION

For the fourth lesson in November

CHARLES W. PENROSE

ONE OF THE outstanding men of modern Israel is the subject of this sketch—a man who throughout three-quarters of a century defuded the cause of righteousness with rousing voice and a mighty pen. Less than a year after becoming a member of the Church

of Jesus Christ, when less than nineteen years of age, he undertook his first mission in his native land, labouring literally without purse or scrip.

His love of writing early became manifest in his "defense of the faith." "His pen, ever brilliant and keen, at this time was almost as busy as his ready tongue. He wrote many theological articles for the *Millennial Star*, the principal Church organ of the European Mission, and out of the silken and golden threads of his poetical thoughts and emotions, wove the fabric of those beautiful songs of Zion which have cheered the hearts and fired with patriotism and holy zeal the drooping souls of thousands."\* Indeed, Brother Penrose became the author of some of the best loved hymns in Zion.

His great love for the land of his adoption is expressed in the hymn: "O, Ye Mountains High," which is one of the most deservedly popular of all the hymns in Church literature. Another hymn of the same nature is called: "Beautiful Zion for Me"; and those who were fortunate enough to know Brother Penrose, know that he meant just that.

During one period of his life he was forced to undertake a foreign mission (to England) without the chance of returning to bid his loved ones farewell. The deeply tender sentiments of the hymn: "Blow Gently, Ye Wild Winds," express his feelings at this time.

His intense martial spirit is expressed in his song: "Up, Awake, Ye Defenders of Zion," which was occasioned by the heartless attacks of the enemies of the truth in early days. One may not read the words without becoming enthusiastic in the cause and defense of home and dear ones.

Not the most poetic of his songs, but certainly the most practical in its every-day application, is his classic: "School Thy Feelings." Brother Penrose was at one time, while on a mission here in England, greatly misjudged and slandered. The song came as the outpouring of an innocent, Christ-like soul. It would be well for anyone who claims to be a Latter-day Saint, to sing aloud this hymn, with full intent, at least once a week—and some should sing it oftener.

A great man, a noble defender of Zion, was the man whose hymns sing themselves into the hearts of thousands who love God and serve their fellow-men. (Study the sketch of Brother Penrose, to appear in a later issue of the *Star*).

#### QUESTIONS AND PROBLEMS

1. Sing all together "School Thy Feelings"—from memory if possible.
2. Tell what you can of Brother Penrose's early life.
3. In what way is his life exemplary to every member of the Church?

\**Latter-day Saint Biographical Encyclopædia*, by Andrew Jenson, page 257.

4. What, to your mind, is one of the most interesting events of his life?
5. What occasion did he have to become acquainted with Indians? Which of his hymns deals with the Redmen? Read or recite it to the class.
6. One of his hymns was written on the death of President Brigham Young. Read and study this hymn (to be found in the new *Latter-day Saint Hymns*).
7. Tell about the incidents surrounding the writing of "Blow Gently, Ye Wild Winds," and read it (from the old and new hymn books) to the class.
8. What is your favourite of all Brother Penrose's hymns? Why?
9. There is a hymn in the old hymn book: "Should Solemn Covenants Be Forgotten?" It is both hymn and sermon. Tell what you think of it.
10. Sing together: "O, Ye Mountains High." Tell how and when it was written.

L. D. W.

## SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. Course: *Old Testament "C."*

CORRECTION. Teachers in the Old Testament Department are asked to follow the numbering of lessons for November as given in the *Juvenile Instructor*, and reprinted here. It will be noted that according to the leaflet the Review in September was unnumbered, though the leaflet for the first Sunday in October was numbered 36, when it should have been No. 35. The *Instructor* should be followed in the numbering of the other lessons for October and also for November.

*November 3.* Lesson 39. Nehemiah. Texts: Sunday School Lessons, No. 39; The Book of Nehemiah; *A New Commentary on Holy Scripture*, pages 281-290. Objective: Ezra and Nehemiah are considered by some scholars as being a composite book. That is, the Books should be considered as one instead of two. The purpose of Nehemiah is the same as Ezra. The purpose of this lesson therefore must be the same as the lesson on Ezra—a historical confirmation of events already noted in the lessons on Haggai and Zechariah.

*November 10.* Lesson 40. Prophetesses. Texts: Sunday School Lessons, No. 40; Exodus 15; Judges 4 and 5; 2 Kings 22: 15-20; 2 Chronicles 34: 22-28; Nehemiah 6: 14; Luke 2: 36; The Book of Ruth and the Book of Esther. Objective: To extend the students' knowledge, in a general way, about the Old Testament, particularly in regards to the use and position of the word "prophetess" in olden days.

*November 17.* Lesson 41. John the Baptist. Texts: Sunday School Lessons, No. 41; Isaiah 40: 3; Malachi 4: 5; Matthew 3; 11: 1-14; 14: 1-12; 21: 25-27; Mark 1: 1-14; Luke 1: 5-80; John 1: 19-37; Acts 1: 5; Roberts, *Outlines of Ecclesiastical History*, pages 35-43. Objective: To show that the line of Prophets, blessed

with the Priesthood (but not in its fulness) continued until the time of John the Baptist and that John himself comes in fulfilment of earlier prophecy.

*November 24.* Lesson 42. Prophecies Concerning Jesus. Texts: Sunday School Lessons, No. 42; The Old Testament, *Encyclopædia Britannica*, under "Messiah." Objective: To give the students an exercise in Bible research; to prove that God did, "at sundry times and in divers manners," speak by the prophets (see Hebrews 1:1) and that the scriptures do in very deed bear witness of Jesus. (See John 5:39-40).

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

*November 3.* Lesson 37. Jesus at Gethsemane. Texts: Sunday School Lessons, No. 37; Luke 22:39-53; Weed's *A Life of Christ for the Young*, chapter 62. Objective: To teach that the sustaining influence of the Spirit of God can be had even under the stress of trial and adversity by those who call upon the Lord in faith.

*November 10.* Lesson 38. The Trial of Jesus. Texts: Sunday School Lessons, No. 38; Mark 15:1-20; Weed's *A Life of Christ for the Young*, chapters 63, 64. Objective: To teach that a knowledge that one is right and working for righteousness gives a calmness and peace that even false accusations and condemnation cannot overcome.

*November 17.* Lesson 39. The Crucifixion of Jesus. Texts: Sunday School Lessons, No. 39; John 19:16-37; Weed's *A Life of Christ for the Young*, chapter 65. Objective: To teach that the Gospel of Jesus Christ gives to the sincere believer both the will and the power to forgive even his worst enemies.

*November 24.* Lesson 40. The Resurrection of Jesus. Texts: Sunday School Lessons, No. 40; John 20:1-18; Weed's *A Life of Christ for the Young*, chapters 66, 67 and 68. Objective: To teach that Jesus, as He taught, had power over death and became the Firstfruits of the resurrection, and in this has showed us the way to eternal life.

PRIMARY DEPARTMENT. Course: *Primary.*

CORRECTION. Teachers in the Primary Department are asked to follow the numbering of lessons for November as given in the *Juvenile Instructor* and reprinted here. It will be observed that according to the leaflet the lesson for the first Sunday in November is No. 44, whereas it should be No. 40. The *Instructor* should be followed in numbering the other lessons for November as well.

*November 3.* Lesson 40. A Sacred Promise. Texts: Sunday School Lessons, No. 40; Genesis 28 to 33. Objective: The best thanksgiving is thanks-living.

*November 10.* Lesson 41. The Birth of Samuel. Texts: Sunday School Lessons, No 41; 1 Samuel 1; 2:1-22. Objective: The best thanksgiving is thank-living.

*November 17.* Lesson 42. The Boy Who Lived in the Temple. Texts: Sunday School Lessons 42; 1 Samuel 3. Objective: The best thanksgiving is thanks-living.

*November 24.* Lesson 43. Looking Backward. Text: Sunday School Lessons, No. 43. Objective: The best thanksgiving is thanks-living.

—From the *Juvenile Instructor*

## MUTUAL IMPROVEMENT ASSOCIATION

**SLOGAN:** "During this Centennial Year, We Stand for the Fullest Development of Self through Personal Purity and Obedience to All Other Latter-day Saint Ideals."

*First Night.* "This Centennial Year." Briefly discuss the restoration of the Priesthood as a preparatory measure to the organization of the Church.

*Second Night.* "This Centennial Year." In three minutes discuss the conception of the Godhead previous to the organization of the Church, which made it necessary that the true Church of Christ be established anew.

*Third Night.* "This Centennial Year." In a few terse remarks show how the doctrine of baptism was perverted before the organization of the Church, and the true mode as instituted again by revelation (Doctrine and Covenants 20: 37, 71-74).

*Fourth Night.* "This Centennial Year." Describe the doctrine of the world regarding the modern necessity of revelation, and the doctrine of continuous revelation as taught by the Church.

**PRELIMINARY PROGRAMS.** *First Night.* Opening exercises. Introduction to the slogan. The Bee-Hive or M Men organization may supply one or two interesting numbers.

*Second Night.* Opening exercises. Introduction to the slogan. Have your community song leader conduct two jolly "rounds."

*Third Night.* Opening exercises. Introduction to the slogan. Call four members from the audience and have them sing a quartet.

*Open Night.* Opening exercises. Introduction to the slogan. November is harvest month. Plan a harvest festival or Thanksgiving party. Make the event well known. Decorate your hall with wheat or corn stalks or black and orange crepe paper. Ask the guests to appear in old clothes—overalls and gingham. Give the program a harvest atmosphere. Serve raw carrots, apples, buttermilk and home-made scones as refreshments.

**LESSONS.** Text: *A Gospel Century*.

*First Night.* Chapter 5. Eternal Hope. Objective: To show that "The law upon which salvation in the kingdom of heaven is predicated, is obedience to the Gospel of Christ."

*Second Night.* Chapter 6. "God Hath Spoken." Objective: To teach the necessity and importance of continuous revelation.

*Third Night.* Chapter 7. A Kingdom of Priests. Objective: To teach that the "Priesthood is divine authority or power which God delegates to man, by which a man is authorized to act in the name of God."

A. G. P.

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## MANCHESTER DISTRICT CONFERENCE

THE AUTUMN CONFERENCE of the Manchester District convened at Rochdale, on Sunday, October 6th, 1929. In the morning session the theme of "The Restoration of the Priesthood" was developed in song and speech by Sunday School members.

In attendance were Mission President A. William Lund and Josephine B. Lund, and Elder Alvin G. Paek, from the Birmingham office; Elder Jack Cummard, Liverpool office; President Frank C. S. Derrick, Elders Paul A. Peterson, Elmont H. Crawford, Melvin E. Dunkley, George E. Clark, Charles J. Parkinson, Thomas R. Butterfield, Blain I. Jones, T. Bruce Jenkins, Wayne R. Nelson, Andrew R. Cluff, Lovell A. Youngberg, William A. Dawson, Ralph C. Fletcher, Henry B. Squires and T. Byron Jones, Manchester District; Elders Alma R. Wakeling and Wendell V. Bramwell Newcastle; Elders Stanley W. Layton and Marvel F. Anderson, Nottingham; President John P. Hopkinson and Elder Virgil E. White, Sheffield; Elder Lysle P. Monson, Birmingham; President J. Willard Harmon, Elders R. LeRoy Fletcher, and Herbert C. Fletcher, Leeds; and President John L. Clarke, London.

At the afternoon session President Derrick was released as District President, and Elder Paul A. Peterson sustained in his stead. A spirited Priesthood meeting convened after the afternoon session, in which Branch Teaching was particularly stressed. Throughout the day the Spirit of the Lord was manifestly present.

ELMONT H. CRAWFORD, District Clerk

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## FROM THE MISSION FIELD

**Swedish Mission Arrivals:** The following missionaries for the Swedish Mission arrived at Stockholm, Sweden, on April 4th: Paul A. Nelson, Salt Lake City, Utah; Carl J. Sanders, Salt Lake City, Utah.

**Releases and Departures:** The following missionaries have been honourably released and have sailed for their homes in America: Milford Piggot—London District—released on June 1st, sailed from Southampton on October 1st, aboard the *George Washington*; Louis S. Leathan—Scottish and Sheffield Districts—released on September 16th, and Ervin

R. Stoker, released on September 22nd, sailed from Cherbourg aboard the *President Harding* on October 15th.

**Doings in the Districts:** *Ulster*—At a baptismal service held at Helens Bay, on Saturday, October 5th, one person was baptized by Elder Cecil H. Toone and confirmed by Elder Fred. H. Cox on the day following.

The Belfast Branch Relief Society held their annual conference at 122 Upper North Street, Belfast, on Sunday, September 29th. "Charity" was the theme portrayed. A report of the recent activities of the Society was given, which showed excellent progress.

**Branch Conferences:** Of the Batley Branch, Leeds District, held on September 29th. The "Fruits of 'Mormonism,'" was the theme of conference. President J. Willard Harmon, Elders R. LeRoy Fletcher, Frank S. Cragun and Herbert C. Fletcher were in attendance.

Of the Gateshead Branch, Newcastle District, held on Sunday, September 15th. "Signs of the Latter-days" were portrayed in song and essay by Sunday School members. Missionaries attending were: President Weston R. Clark, Elders G. Ronald Carter, Virgil J. Smith and Ural Sheppick.

**Arrivals and Appointments:** The following missionaries arrived aboard the *Leviathan* at Southampton on October 2nd; they have been thus assigned:

For the British Mission: Glenn Napier Hart, Salt Lake City, Utah, to the Leeds District; Douglas Donaldson, Salt Lake City, Utah, to the Nottingham District; Henry Ballard Squires, Logan, Utah, to the Manchester District; Charles Ernest Shirley, Idaho Falls, Idaho, to the Leeds District; William Bailey, Salt Lake City, Utah, to the Welsh District; T. Byron Jones, Salt Lake City, to the Manchester District.

For the French Mission: Fred Amos Lewis, Provo, Utah; Gilbert E. Marriott, Ogden, Utah; Paul Stanley Brunt, Idaho Falls, Idaho; Alfred William Brunt, Idaho Falls, Idaho.

For the German-Austrian Mission: Victor Earl Madsen, Brigham City, Utah; Edward Ellis Everett, St. George, Utah.

For the Netherlands Mission: George Rytting, Thornton, Idaho.

For the Swiss-German Mission: Franklin Lloyd Buehler, Logan, Utah; Artell George Chapman, Rigby, Idaho.

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